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CENTENNIAL PAMPHLET No. 12

The American Bible Society in China

JOHN R. HYKES, D.D.

UNIVERSITY OF ILLINOIS LIBRARY

MAY - 2 1916

**AMERICAN BIBLE SOCIETY
NEW YORK**

1916

Universal Bible Sunday

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The dominant thought and aim of the Centennial celebration of the American Bible Society is **the exaltation of the Word of God.**

In commemoration of the blessings which have flowed from the Bible, and in gratitude for the good hand of God upon the Society throughout the 100 years during which it has put forth and circulated the Scriptures, and which 100 years end on the 7th of May, 1916, it is requested that that day be observed as

UNIVERSAL BIBLE SUNDAY

In this observance churches of many denominations throughout the United States have indicated their intention to join. It will also be observed by union meetings in large centers, and by special exercises in Sunday Schools, Young People's Societies and other church organizations throughout the length and breadth of our great country.

As the sun brings light that day to our southern continent, there, too, will be gathered, in observance of this day, those who love the Word of God. Assurances have already been given that in the Islands of the Seven Seas, in the far Philippines, in the Land of the Rising Sun, in Bible-loving Korea, in great seeking China, in Siam and India, along the Persian Gulf and the Delta of the Nile, and even in war-smitten Europe, there will be those who will join in this grateful recognition of the blessings from The Book.

Will those who read these lines all join in the observance of this day? Literature to assist in such observance may be had from

The Secretaries, Bible House, Astor Place, New York City.

Centennial History of the Bible Society

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The Rev. Henry Otis Dwight, LL.D., the Recording Secretary of the Society, has for more than a year now been set aside for the one purpose of writing the Society's History. It is a story of intense interest and intrinsic value for all who rejoice in, and watch solicitously, the growth and development of our own country or the growth and development of the Kingdom of God the world over.

It will be a volume of about 500 pages, with illustrations, and will be ready in March, 1916. Cloth bound, it will be \$1; paper bound, 50 cents. The Macmillan Company will publish it for the Society. Orders or inquiries may be addressed to

The Secretaries, Bible House, Astor Place, New York City.

The American Bible Society in China

BY

JOHN R. HYKES, D.D.,
Agent of the American Bible Society for China

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A Paper read at the World's Bible Congress,
held at the Panama-Pacific Exposition, San Francisco, California,
August 1-4, 1915.

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The American Bible Society in China

Under Missionaries

THE attention of the American Bible Society was, very early in its history, directed to China. Four years after its organization we find this Society, which has been such a powerful factor in the enlightenment and salvation of the world, looking expectantly for the time when this populous heathen Empire would be opened to the entrance of the life-giving Word of God.

First Reference to China

One of the first references to China in the published Reports is an appropriate recognition of the work of the pioneer Protestant missionaries for the enlightening of China's millions "with the knowledge of the true God and his revealed will," in translating the Holy Scriptures into their language. This took the form of a copy of the best edition of the Bible published by the American Bible Society which the Board sent to Dr. Marshman in 1820 by the hand of the Rev. William Ward, who was then on a visit to the United States; and "the Managers directed similar expressions of their esteem and approbation to be forwarded to Dr. Morrison of Canton and Dr. Milne of Malacca, who have so nobly employed their time and talents in preparing the Bible for China." The Report goes on to say, "The translation of the Scriptures into the Chinese language has been completed." As a matter of fact, Dr. John Marshman's version of the Bible was first published about the close of 1820; (although with the slow means of communication by sailing vessel, the Board had not been apprised of it) and Dr. Morrison's translation was completed

the same year and first issued from the press in 1823. It was in general circulation for more than thirty years until it was finally supplanted by the "Delegates' Version" which appeared in 1855.

The Bibles presented to these translators reached their destination in October, 1821; and, in acknowledging the gift, Dr. Morrison wrote from Canton under date of March 24, 1822, as follows: "The free dissemination of the Bible in China proper is yet impracticable; which is also the case with all books that exhibit the claims of Jesus and treat of his salvation. May the day soon come when the reverse will be the fact." Although the Holy Scriptures were to be had in two versions there was a ban on their circulation.

As an indication of the status of Bible distribution ninety-three years ago, it was reported as a great achievement and a matter for profound gratitude to God, that, during the year 1822, "the greater part of 500 copies of the New Testament and some books of the Old Testament had been put into circulation; but it was still impracticable to distribute the sacred volume within the domains of the Emperor of China." The wall of seclusion effectually kept out of the Celestial Empire the Light of Divine Truth and the Book had to be *given* (it could not be sold) to her people who were exiles beyond her shores. What a wonderful change has taken place in three generations! The circulation of the American Bible Society alone in 1914 was 1,973,453 copies, distributed freely in every province of the Great Republic. If to these figures be added the circulation of the two other Bible Societies, the total is well over six millions.

First Complete Chinese Bible

The first complete Chinese Bible ever printed, was issued from the Serampore press in 1820. It was Dr. Marshman and Joannes Lassar's transla-

tion. It was followed three years later by the version of Drs. Morrison and Milne, the translation having been completed in 1822. Immediately it was issued from the press, Dr. Morrison presented the American Bible Society with a copy of the whole Bible, which is referred to as "a work of astonishing diligence, toil and perseverance,"—"a work, the benefit of which will doubtless be felt by many millions at some future period." Notwithstanding the insuperable obstacles to its circulation in China proper, the Board of Managers felt that "it must gladden the heart of every Christian to learn that two versions of the whole Bible in the Chinese language have been completed and are now in circulation," and that the millions in China "may now read in their own language wherein they were born the wonderful works of God." This was very true, but such was the prejudice and opposition to everything foreign and particularly everything connected with the foreigner's religion, that the distribution of the Scriptures had to be confined to places outside of China proper. It was not until 1826 that copies were beginning to find their way into China itself, being carried thither by subjects returning home. Even this had to be done more or less surreptitiously. The barriers which for so many centuries had surrounded the Middle Kingdom, showed little or no sign of giving way; and there seemed, humanly speaking, no probability of God's Word finding free entrance to the Land of Sinim. The work of these early heroes, the pioneers of the gospel in China, is an enduring monument to their stupendous, unwavering faith. They knew that, notwithstanding the dark and discouraging outlook, silent influences were at work, undermining the walls of exclusion, which in God's good time would totter and fall and a new era would dawn for China. They found comfort and encouragement in every sign of progress.

While the American Bible Society watched with

the keenest interest the development of Bible work in China, it had not contributed to the cost of translating and printing the two versions of the Scriptures which so far had been made, nor had it assisted financially in the work of distribution. This was done by the British and Foreign Bible Society. The American Bible Society was not in a position to do more than show its deep sympathy with what was being done. But the time was rapidly approaching when it was to take an active and important part in this great work.

Dr. Bridgman's Appeal

Early in 1832, Dr. Bridgman made a strong appeal to the Society "for means to prepare and circulate the Chinese Scriptures." He justly observes that China had long been neglected by the Christian world. "It is a lamentable fact," says he, "one which ought to put all Christendom into deep humiliation, that so many centuries should pass before the Word of the living God was translated into the language of so large a portion of the human family. It was not, so far as we can ascertain, until 1819, that an entire version of the Bible in Chinese was completed." "Since that period," he adds, "changes that have caused joy in heaven have already taken place. Notwithstanding the obstacles which have impeded the cause, and they have neither been few nor small, two complete editions of the whole Bible, three editions of the New Testament and four of the Psalms, in all, about 12,000 or 15,000 copies have been printed and widely circulated." In further support of his appeal to the Board, he adds: "Probably no one enterprise of equal extent and importance can ever engage the attention of the American, or any other Bible Society, than the wide circulation of the Bible among the Chinese." The Prudential Committee of the American Board in supporting Dr. Bridgman's ap-

peal, called the attention of the Managers to the fact that their Board of Foreign Missions had two missionaries in constant intercourse with the Chinese and urged that the Bible Society authorize the American missionaries laboring among this people "to act as their almoners, with authority to print and distribute the Holy Scriptures in the Chinese language as far as they can find demand for them promising well to the cause of Christianity." An appropriation of \$3,000 was accordingly made to be committed to the American Board of Commissioners for Foreign Missions, towards the distribution of Scriptures in China.

First Appropriation

This was the first sum of money voted by the American Bible Society for this purpose and the beginning of its work in this great country. The following year, 1833, an appropriation of a similar amount was made, "to the American missionaries in Canton, in connection with the Rev. Dr. Morrison, Dr. Gutzlaff and Mr. King, an American merchant." Of these sums, \$5,000 was used according to the Report of the Society's Treasurer. The barriers began to give way; and Leang Afa, the distinguished Christian convert and evangelist, was able to distribute portions of Scripture in Canton among the young students and *literati* of the city; and Dr. Gutzlaff made three successive voyages along the Eastern coast, visiting the province of Chekiang and the Chusan islands, distributing many copies of the Scriptures. He said that if he had fifty thousand copies they would all have been scattered among eager readers. A distribution was also made in Fukien by Dr. Medhurst. Of course, they were all *given away*. It was not possible and doubtless was not advisable to sell them at this time. This was twenty-six years after Dr. Morrison, the first Protestant missionary to

China, arrived in Canton; and from this dates the beginning of Bible distribution in China proper. The colossal doors of the Celestial Empire were beginning to swing slowly back upon their hinges; and, to men like Gutzlaff, China was no longer closed to the entrance of the Divine Word. A new era was dawning upon missionary work in China, of which Bible distribution was the pioneer and the Book the foundation upon which the superstructure of Christianity was here, as everywhere, to be built.

Beginning Work

The beginning of the work of the American Bible Society in China was synchronous with the opening of the country to the distribution of the Scriptures. It dates from 1833.

Dr. Bridgman reported in 1834 that changes had taken place, there were new openings for the circulation of books and a better feeling rising up; and he says that in the moments when he has the clearest views of eternal things it seems to him that the time *has come* when the gospel of our Lord shall be published through all the length and breadth of this land and triumph over and destroy all vain superstition. This opinion was shared by Leang Afa, although he suffered the punishment of the greater bamboo for printing and circulating Scriptures for the benefit of his countrymen. Mr. Gutzlaff extended his Bible distribution to Formosa and the province of Fukien. While at this time there were greater opportunities for Bible distribution and the opposition to it seemed to be giving way, a deeper interest was manifested in China by the Christians in America and a more determined effort was being made to bring the Bible to China, and it was believed the finger of Providence pointed to great changes about to take place in China, yet in 1838 the prospects of Bible distribution were said to be utterly disheartening, and for twelve years (to

1850) China scarcely figures in the Reports of the Society. The first war with Great Britain, known as "The Opium War," began in 1839; and peace was not declared until Aug. 29, 1842. During this period, all missionary work suffered serious interruptions—none more than Bible work. But while there were stupendous difficulties in the way of circulating the Scriptures, the work of translation and revision went on. The version in common use had undergone various revisions from 1835, through the combined aid of Drs. Medhurst, Morrison, Gutzlaff and Bridgman; and the Bible, as revised, was issued from the press in 1838. In 1843 some missionaries met at Hongkong to discuss certain matters connected with a proposed new version of the Bible to be made by representatives or delegates of the Missions at the five ports opened the previous year by the Treaty of Nanking. A difference of opinion having previously arisen as to the proper rendering, in Chinese, of the name of the Supreme Being and the word "Spirit," it was decided to leave free choice of one or the other of the two "terms" proposed.

Delegates' Version

The Committee of Translation met in Shanghai in 1847, and this version, which is popularly known as the "Delegates' Version," was finished in 1852 and the Old Testament the following year. Dr. Gutzlaff's revision of his version of the New Testament was published in 1854, and of the Old Testament in 1855. A translation of the New Testament in Wenli by Drs. Goddard and Lord appeared in 1853, and one year later the New Testament was put into Southern Mandarin by Dr. Medhurst. Translations were being made into various local dialects. The New Testament in Foochow Colloquial, by the Rev. L. B. Peet, was published by the American Bible Society in 1853;

various books of the Bible were translated into Ningpo Colloquial and printed the same year and the work of translating the Scriptures into the Shanghai vernacular, which was begun in 1846, was progressing. In the meantime Dr. Bridgman, the Rev. M. S. Culbertson, and Bishop Boone were engaged in making a new translation of the Bible. Romans was published in 1854, the New Testament in 1857, and the Bible in 1862. This was the first version of the complete Bible translated for and published by the American Bible Society. It is a more faithful and literal rendering of the original than the Delegates' Version, but of lower and less elegant style. It had a large circulation for forty years; and now, fifty-eight years after the New Testament was first published, it still is in sufficient demand to be included in our latest Catalogue.

It is perhaps not a matter for serious regret that for these years, during which the war with England occurred and the great Taiping rebellion swept over South and Central China, there were almost insurmountable obstacles in the way of the free and wide distribution of the old versions. It was doubtless in the line of God's plan that scholarly men should have time to put his Word into a proper dress, so far as style and idiom and faithfulness are concerned, for presenting to the greatest pagan nation in the world. These older versions were the stepping-stones to the more perfect, beautiful, and scholarly production known as the "Delegates' Version," which was completed in 1850.

The Bible Societies provided the means for doing this immense and important work, and the American Bible Society responded as liberally as its funds would allow to the appeals of the missionaries for its help, and it made generous pledges of money for printing the new (Delegates') Version. In 1848 an appropriation of \$10,000 was made for

China, "to be paid as soon as a new version now in course of preparation is ready for the press." This was paid in 1850 and 1851, when the translation had been completed. The whole Bible, however, was not printed until 1855.

Taiping Rebellion

In 1850, the Taiping rebellion, which spread devastation over many provinces and cost twenty millions of lives, broke out in South China under the leadership of Hung Hsiu-ch'uen, who pretended that he had a mission from God. He adopted a spurious form of Christianity, the result of the study of certain prophetic books of Dr. Gutzlaff's version of the Old Testament. On the 20th of March, 1853, Nanking, the old Southern capital, fell into their hands. The extraordinary events connected with this movement awakened great interest in America, and the American Bible Society assured missionaries of its readiness "to sustain them in the circulation of the Holy Scriptures with any amount of funds they may need for this purpose." Events proved that Christians both here and at home were too sanguine in their expectations and their hopes were doomed to disappointment. Obstacles to the distribution of Scriptures multiplied; and the friends of the Bible pursued the policy of patient, watchful waiting for the indications of Providence, while the work of preparation was being hastened forward.

The work suffered another serious interruption owing to Great Britain's second war with China. On the 8th of October, 1856, a party of Chinese under an officer took off twelve Britishers from the vessel "Arrow," in the Canton River, on a charge of piracy. Although the "Arrow" was really a Chinese vessel that had by false pretenses obtained British registration which had expired ten days before this occurrence, the British Consul, Mr. Parkes,

demanded from Yeh, the Chinese Viceroy at Canton, the return of the men, an apology for their arrest, and a pledge that no such act should ever be committed again. The men were sent back and a promise made that no British ship should, in future, be improperly visited by Chinese officers; but the Viceroy would not offer an apology. Accordingly war was immediately made on China. On the 14th of December following, the European factories at Canton were burned, and on the 15th of January, 1857, the bread at Hongkong was poisoned. On the 28th of December Canton was bombarded, and eight days later the city was entered by the allied forces of Great Britain and France, and the same day Yeh was sent a prisoner to Calcutta. On the 20th of May, 1858, the Peiho forts were captured and the war was concluded by the Treaty of Tientsin which was signed June 27th. Under this Treaty nine new ports were opened, including Swatow, Chefoo, Tientsin and Newchwang on the Coast, and Chinkiang, Kiukiang and Hankow on the Yangtze. This war must have adversely affected our work, particularly in and around Canton; but the opening of the nine new ports afforded a wider field for Bible distribution: and we find that for the year ending October 1, 1861, 6,184,000 pages were printed by the Society; and in the following year "they were distributed in many places never hitherto penetrated,"—Nanking, Hankow and other places high up the Yangtze River; at Peking, also, and Tientsin, many were distributed, as well as a great many in the Shantung province.

From this time the work steadily progressed. In 1865 there were printed at Shanghai and Foochow, 121,300 volumes and 119,208 were distributed; and the following year 265,150 copies were printed and 166,117 circulated.

Prior to 1866 the work of distribution was all done by missionaries in their itinerations and with-

out expense to the Society. All of the money appropriated to China had been used in translation and publishing. Before their work became more or less settled, the missionaries could distribute Scriptures, and while they were able to do it, no better method could be found; but the time was rapidly approaching when they could not do it to the extent necessary. It had been the policy of the Society to give away the Scriptures freely at the discretion of the missionary who undertook their distribution, but this resulted in almost indiscriminate free distribution. It was the rare exception to sell books even at a nominal price.

Two Changes

During this year, 1866, two most important changes took place. Five native assistants acting as colporteurs were employed by the Presbyterian Mission at Shanghai and the wiser plan was adopted by them of selling at a merely nominal price, "principally as an assurance that the books were valued." The following year this commendable example was followed by the Rev. Mr. Mills of the Presbyterian Mission at Tungchow, who employed one colporteur for three months only, during which time he visited the birthplace of Confucius and the birthplace of the other great sage, Mencius, in both of which places not a few copies of Scriptures or Scripture portions were sold. In 1870 the Board announced that the missionaries had learned by experience that, while it was the means of scattering widely the Book, indiscriminate circulation was not judicious and that the moral effect was far inferior to that produced by selling it, even at a nominal price. The immediate effect was a decrease in the circulation which dropped from 216,485 in 1869 to 37,243 copies—a falling off of 179,242 books. The Tientsin massacre, which took place on the 21st of June, 1870, doubtless contributed somewhat to this, because

the immediate cause of this terrible outrage was the intense irritation of the Chinese at the height to which, contrary to their own customs, the Roman Catholic cathedral towers had been carried and "the rumors which were afloat that behind the lofty walls and dark mysterious portals of the Catholic Foundling Hospital, children's eyes and hearts were extracted from their still warm corpses to furnish medicine for the barbarian pharmacopœia." At any rate it was not until 1884 that the circulation reached the totals of 1869, which exceeded the highest circulation of any previous year by more than 60,000 volumes. Perhaps a contributing cause to the smaller circulation was the increasing demands upon the missionaries' time, and their consequent inability to devote so much attention to the work of distribution. In the early days their work was of an itinerant character and large quantities of Scriptures were taken with them on their journeys; but as churches became organized and educational institutions were established their work assumed a more settled character and they had less time to travel or to distribute Scriptures.

The Board were well satisfied with the method of disseminating the Word of God through the Missions, which had been attended with very encouraging and happy results. It certainly combined efficiency with economy to a great extent. The books were wisely distributed by the missionaries who explained the message of salvation to those who received them, and the saving enabled the Society to devote more money to manufacture and enlarging the work; yet, in 1864, the Managers considered prayerfully the propriety of establishing an Agency in China, but deemed it inexpedient. In 1869 and again in 1871 the Board reiterated the opinion that there was no better method of distributing the Scriptures in China than through the missionaries on the ground. But the circulation con-

tinued to fall off and the Board decided to appoint an Agent for China.

In 1872 the Peking Committees' Version of the New Testament in Mandarin was published by the American Bible Society and the British and Foreign Bible Society. The same year the American Bible Society published the New Testament in Shanghai Colloquial.

Term Question

In 1874 the Old Testament in Mandarin, which had been translated and carried through the press by funds of the American Bible Society and thus became its exclusive property, was issued from the American Board Press in Peking in one volume, on foreign paper, and was the first version of the entire Bible in which the word "God" had been translated throughout by "T'ien-chu." The use of this term was proposed many years before by the late Dr. Smith, then Bishop of Victoria; afterwards by Dr. R. S. Maclay and other Methodist missionaries at Foochow, and later by Dr. Williamson of Chefoo, Dr. W. A. P. Martin and Dr. Joseph Edkins. Its final adoption by the American Bible Society was due to Dr. H. Blodget, Bishop Schereschewsky and Bishop Burdon. It never came into general use outside of North China (Peking and vicinity), Bishop Burden's mission in Mandarin-speaking China and the American Protestant Episcopal Mission in Shanghai and Hankow. It was objected to by many missionaries because of the fear that thereby Protestants would be confounded with the Roman Catholics, who used this term for God. It was hoped that this would solve the vexed "Term Question" but it did not. Its use was abruptly and universally discontinued by Protestant missionaries in 1899, just before the "Boxer" outbreak.

The year 1874 closes the first period of the history of the Society's operations in China. For more than forty years its Scriptures had been distributed

gratuitously by the missionaries. With the exception of a small amount paid to native colporteurs after 1866, the distribution had cost the Society nothing. Grants of money were made to the different American Missions working in China and they were allowed to get Scriptures from any of the Mission presses to the full value of the grant. The various Missions reported direct to the Board in New York; and we find, during these later years, frequent complaints that some of them failed to report and others sent their returns in a form so indefinite as to be of little service, so far as presenting statistics is concerned. The old policy had worked satisfactorily for many years, but it had served its usefulness and a new method must be adopted if the Society's work was to be expanded and the details of administration organized on a business basis and properly and efficiently supervised. The decision to appoint an Agent for China was wise and timely.

Under the policy of working through the missionaries, 1833-1874 inclusive, the Society manufactured and circulated the following Scriptures :

Manufactured			
Bibles	Testaments	Portions	Total
18,324	104,584	1,471,910	1,594,818
Circulated			
Bibles	Testaments	Portions	Total
9,726	79,867	1,210,907	1,300,500

It spent on the work \$215,280.93.

The China Agency

In 1875 the Rev. Luther H. Gulick, M. D., of the noted missionary family of that name, was appointed as the Society's first Agent for Japan and China. He sailed from San Francisco early in January and arrived in Yokohama on the 29th of that month, and planned to make his first visit to China in the following autumn. He was a man of

large experience in missionary work, of sound judgment and good business ability and training and no wiser selection could have been made for this important post. He spent two months in China in the early part of 1876, visiting the most important Mission stations, and returned again at the close of the year. He very soon inaugurated plans for the enlargement and increased efficiency of the Society's work. One of these was enlarged colporteur operations under missionary supervision. Another was the employment of a staff of foreign colporteurs, not only to sell books themselves but to superintend and direct bands of native book-sellers which they were to organize.

First Superintendent of Native Colporteurs

The first person engaged in this capacity was Mr. John Thorne in 1878. He had a most romantic history. He went overland to California in 1849 and was one of a party from New England which has the distinction of being, so far as is known, the only one that made the perilous journey without the loss of a single member. He amassed a fortune, lost it, made a second and decided to return to his home by way of China. In Singapore he learned of the occupation of Shanghai by the Taiping rebels and with the keen business acumen and foresight for which he was noted, he came back to this place and largely augmented his already ample fortune by starting business enterprises, some of which still exist. The writer first met him in 1873 when he was familiarly known as "The Merchant Prince of Shanghai." He next saw him in Nanking in 1877, after he had lost everything he had, where he was studying Chinese in order to prepare himself for some form of missionary work—his object being, as he stated it, "to do some good to the Chinese." The writer had the honor of accompanying him on his first book-selling tour

through the Ningchow tea district in Kiangsi in 1879. His striking and magnificent personal appearance and his gentle, kindly and affable manner endeared him to the Chinese and contributed in no small measure to his wonderful success as a colporteur. He traveled extensively by native boat, on foot, in chair, in cart and on wheelbarrows in the provinces of Anhwei, Kiangsu, Hupeh, Kiangsi, Kwangtung, Shansi, Shensi and even remote Szechuan and Kansuh. Much good resulted from his labors and one instance is worth preserving. In 1880, after returning from a long trip of 3,292 miles through Szechuan, he made a journey to South Kiangsi during which he entered Nanchang, which had been entered but twice by Protestant missionaries, and sold 300 portions. It seems that during a previous journey up the Anjen River, in that province, during February, 1879, he had sold a book to a very respectable doctor. In March, 1880, when Mr. Bennett, of the Scotch Bible Society, visited that place, the man made himself known, saying he had read much about Taoists and also had Confucius's works, but nothing satisfied him so well as the Jesus doctrine found in the Gospels. He assured Mr. Bennett that he was determined to abide by the gospel doctrine, and that he believed in the Lord Jesus Christ as the Son of God. Mr. Thorne, the senior member of the honored corps of laborers, retired from the work and returned to the United States in February, 1887.

Mr. Benjamin Bagnall, who was martyred by the "Boxers" at Paotingfu, July 9, 1900, was employed as a colporteur in 1879, and retired in 1886. The following year two more men were employed, and in 1882 the Rev. James Ware was taken on the staff. He served the Society faithfully as a colporteur, as a proof-reader and office assistant until 1890, when he joined the Foreign Christian Mission. The type of man he was is shown by his being selected as

one of the translators of the Shanghai Colloquial Bible, in which great work he rendered valuable service until its completion. These superintendents were increased to eight, under whom was a staff of forty-eight colporteurs.

A number of missionaries were secured to co-operate in the work and in 1887 there were 52 native colporteurs under their care.

The new Agent gave a fresh impetus to the work and the circulation gradually increased until in 1887 it reached 252,875 volumes—the largest the Society had ever had in one year.

Dr. Gulick's Retirement

In April, 1889, Dr. Gulick was compelled to leave China on account of his health. It was hoped that a change of climate and complete rest would enable him to return and resume his work. But though he was able for awhile to give some attention to the work going on in his field, after a year had brought no material improvement in his health, he concluded to tender his resignation, which took effect on the last of June, 1890. "In accepting this resignation the Managers assured him of their affection and esteem, and recorded their high appreciation of the fidelity, ability and energy with which he had fulfilled every trust committed to him, and their deep regret that he felt constrained to retire from this department of work." He finally fell asleep on the 8th of April, 1891. From the time he went home until his successor arrived, the Rev. James Dalziel was in charge of the work.

During the fifteen years and a half Dr. Gulick was Agent much was done for the American Bible Society in the line of Bible translation and revision. In Canton Colloquial the Four Gospels, the Acts and the Psalms were revised; and Romans, Genesis, Exodus and Numbers were translated. The translation of the Bible into Foochow Colloquial was

completed. The New Testament in the Shanghai vernacular was revised; and Genesis, Exodus, Deuteronomy, the Psalms, Isaiah and Daniel were translated for the first time. In Ningpo Colloquial, Job and Isaiah were translated. The Shanghai vernacular New Testament was adapted to the Soochow dialect, by a Committee, and a revision of the same by the Soochow Missionary Association was accepted for publication in 1890. Bishop Burdon and Dr. Blodget had produced a version of the New Testament in Easy Wenli, which was published in a tentative edition.

New Versions

By far the greatest and most important work in Bible translation since the appearance of the Classical versions of Marshman, Morrison, Medhurst, the "Delegates'" and Bridgman and Culbertson and the Mandarin Version of the Bible, was inaugurated during Dr. Gulick's term of office and only the month before his resignation took effect. The Missionary Conference which met at Shanghai in May, 1890, adopted, with remarkable unanimity, plans for securing standard versions of the Bible in the Classical language and in Mandarin. It has been the almost universal experience that the first translations of the Scriptures into a foreign language by the pioneer missionaries were in too high a style and that often faithfulness was sacrificed to beauty of diction. This was the case in the early Classical Chinese versions, the Delegates' Version in particular being noted for its elegance of style which appealed to the *litterati* but placed it above the comprehension of all but the educated class and often sacrificed fidelity to the original to elegance of expression. The existing version of the Mandarin Bible, too, has a decidedly literary flavor; and while it is in elegant Mandarin, it is not in the language of the family, the mart and the home; and it was felt that the translation could, in places,

be made more accurate or the thought more happily expressed. For these reasons it was thought desirable by the Conference to secure three new translations of the Bible—one in simple but chaste Wenli; another in higher Classical style; and a third in simpler and more universal Mandarin. Provision was made, by the appointment of Executive Committees to secure the necessary companies of translators to carry the scheme into effect; and the concurrence and financial help of the three great Bible Societies—the British and Foreign, the National Bible Society of Scotland and the American Bible Society—was asked and secured. These versions when completed shall be the common property of the Societies contributing to the necessary expenses incidental to their production.

China was far from peaceful during Dr. Gulick's term as Agent. There were serious riots at Canton, Chinkiang, Wuhu and Chungking, and 1884 and 1885 were made memorable by the war with France.

Dr. Wheeler, Agent

The Rev. L. N. Wheeler, D. D., was appointed to succeed Dr. Gulick and reached his post early in October, 1890. When he arrived at Shanghai, Mr. Dalziel had passed from labor to reward. The Rev. James Ware, who had rendered such efficient service in various capacities, took up the work of the office, having assumed *ad interim* the place of the Agent, and remained for one year. The death of Mr. Dalziel was not the only embarrassment Dr. Wheeler met with "in taking up the intricate and complex lines of work, reaching to all parts of the Chinese Empire." Four of the foreign superintendents had left and from various causes the staff of native workers had been considerably reduced. Besides this, a spirit of persecution was abroad in the land, augmented and intensified by a flood of anti-foreign literature which had its source in the

Hunan province, from which, twenty years before, Chow Han had issued his scurrilous and disgusting pamphlet, "Death-Blow to Corrupt Doctrines," directed against the propagation of Christianity in China. During the year 1891 there were anti-Christian riots at fifteen different places in the Yangtze valley, as far up as Ichang.

In 1891, five foreign colporteurs and 45 natives were engaged in the work of distribution. The following year they were increased to nine foreign and 52 native colporteurs.

The circulation was well maintained notwithstanding the unfavorable conditions in China and the disadvantages under which the new Agent labored in picking up the strings of a new and untried business.

In 1891 the three Revision Committees, provided for by the Missionary Conference of the previous year, were selected and organized, and in 1893 they reported considerable progress. The Shanghai Colloquial New Testament was undergoing another revision; and, as the result of the labors of a quarter of a century, the translation of the Bible into Canton Colloquial was completed and a number of the books of the Old Testament were printed for the first time. With the consent of the Board of Managers the Gospel of Matthew in Shantung Colloquial (Roman letter) prepared by the Rev. Charles H. Judd, was put to press. Progress was being made with the Hinghua Colloquial in Roman letter—the Foochow Colloquial being the basis. The Gospels of John and Mark were printed in 1892 and 1893, respectively, and the other Gospels and the Acts were ready for the press.

Dr. Hykes Appointed Agent

Dr. Wheeler died on the 20th of April, 1893. The Rev. John R. Hykes, D. D., was appointed to succeed him and assumed charge of the Agency November 1st. During the seven months intervening between Dr.

Wheeler's death and the appointment of a successor, the work of the Agency was looked after by his assistant, the Rev. J. E. Cardwell. The circulation for 1893, broken as the year was by having three different men in charge of the Agency, was :

Bibles	Testaments	Portions	Total
978	8,845	182,392	192,215

The year 1894 was an eventful one in China. Bubonic plague appeared in Canton in March and carried away at least 60,000 persons. At one time the death rate was as high as 1,000 per day. The first effect of this awful pestilence seemed to be favorable to Christianity. The minds of the people were turned towards serious things and there seemed to be a genuine desire to weigh the claims of the religion which promised hope beyond the grave. It could hardly be otherwise when people were living in the constant presence of sudden death. But after awhile malicious rumors were circulated as to the origin of the plague, which threatened disaster to the cause of Christian missions in the province and our work was among the first to suffer. Our colporteurs were accused of carrying "scent-bags" which produced the plague. It was also reported that their books were saturated with some poisonous stuff to destroy the people. These and other evil accounts of treatment of plague patients in Hongkong wrought the people up to a pitch of frenzy and threatened the most serious consequences. All work within a radius of 150 miles from Canton, was greatly interfered with. Our colporteurs were in some places special objects of hostility. Some of them were severely beaten by infuriated mobs and barely escaped with their lives, and our work had to be temporarily suspended in the disturbed districts. Before this awful scourge had disappeared from the South, Japan declared war on China by sinking, on the 25th of July, the transport "Kow-shing" with nearly fifteen hundred soldiers

on board *en route* to Korea. Hostilities continued until peace was secured by the signing of the Treaty of Shimonoseki on the 17th of April following. Throughout the year almost all of the maritime provinces were disturbed, and a spirit of lawlessness made its way into the interior which made our work extremely difficult. Still the operations of the Agency were on a larger scale than ever before.

Presentation to Empress Dowager

An interesting incident of the year was the presentation of a specially printed and elegantly bound copy of the Classical (Delegates') Version of the New Testament to the Empress Dowager of China, on the occasion of her sixtieth birthday, which was celebrated on the 7th of November. The funds for printing and binding and making the casket which contained it, amounting to \$600 United States currency, were contributed by the Christian women of China, to the number of over ten thousand, representing twenty-nine different missionary organizations. This was the first time, so far as is known, that a copy of the sacred Scriptures in the Chinese language had entered the Imperial palace. It certainly is the first time such a gift was received by the occupant of the "Dragon Throne." While the American Bible Society had nothing whatever to do with this presentation, except that its Agent together with that of the British and Foreign Bible Society superintended the manufacture of the book, it is mentioned because of the events directly connected with the Society which grew out of it. Two days after the presentation, which was made on the 12th of November, Dr. H. H. Lowry, of the Methodist Episcopal Mission, Peking, wrote: "I hear incidentally that one of the chief eunuchs from the palace was purchasing the Bible and all Christian books he could get, that the Emperor wanted to read them all."

The details of his purchasing the Bible are related by Dr. T. J. N. Gatrell, then in charge of our work in North China, in a letter to the Agent, as follows :

The Emperor Wishes a New Testament

“The New Testament was sent into the palace on Monday, and the prayers that followed it seem already to have been answered, for on Monday morning at half-past ten, a finely-dressed eunuch, named Li, who said he was one of the ‘inner palace’ men, went to our book-store to buy some books. He carried a slip of paper on which was written, ‘One Old Testament, one New Testament.’ Wang Yu Chou, my helper at the store, who is an educated fellow, was struck by the uncommon look of the characters, and was led to ask who had written them. The eunuch replied, ‘The Emperor.’ ‘Indeed,’ said Wang, ‘to-day the women of the Christian Church in China have presented the Empress Dowager with a copy of the New Testament.’ ‘Yes,’ answered the eunuch, ‘the Emperor has seen it, and now wishes to see copies of the books of the Jesus religion.’ When the books were got ready and had been paid for, Wang secretly took the slip of paper and laid it away on one of the shelves, but the eunuch soon missed it and he was in a great state until it was returned to him, when he said, ‘It will never do for me to lose the Emperor’s order.’

“As he was leaving, Wang gave him a Catechism and a copy of the Proverbs for his own use. He was very pleased, and promised to show them to the other eunuchs in the palace.

“At half-past twelve he returned to the book-store with the New Testament, the leaves of which were, many of them, turned up. He said that the Emperor had looked it through and had picked out a number of imperfections in the printing. It was quickly changed for a perfect copy, which the eunuch took

possession of. While he and Wang were talking about it, another eunuch hurried into the store and called out, 'Get one with large characters'; but not having the whole Bible in large type, the copy just selected was taken.

"That the eunuch came directly from the Emperor is undoubtedly true, and I think he learned the names 'Old' and 'New Testament' from the Introduction to the Imperial present. Our hearts should go out in prayer that God will, by his Spirit, take the things of Christ and show them unto the Emperor of this great land. If he is really seeking Christ, how we should pray that Satan may not hinder and prevent his finding."

The young Emperor, Kwanghsu, spent much time in the daily study of the Bible, and it was no secret in the palace that he frequently retired to a quiet place to pray to the true God. When thus engaged the eunuchs had strict orders that he must not be disturbed or interrupted.

Eunuchs from the palace made frequent visits to our book-store. On one occasion in December, 1897, one inquired as to whether we could procure for him books from Shanghai. He was informed that we could, and a few days later a list was brought, and the bearer of it requested that we have the order executed at once, and that care be taken to have the full number. He brought with the list a separate sheet of paper on which was written the *order* for the purchase of the books; and from the expressions that were used, the assistant in the book-room surmised that the order was from the Emperor. When questioned, the messenger admitted that such was the case, and he also gave the information that the Emperor obtained his knowledge of the books through Prince Kung. The list contained 140 different books, some scientific but by far the larger number religious. The order, which came direct from the Emperor to our Mr.

Gatrell in Peking, was forwarded to the Society's Agent at Shanghai to be filled. We were able to procure 129 of the different books ordered and these were sent to Peking as soon as navigation opened to Tientsin in the spring. During the winter the eunuch made frequent calls at the book-store to inquire if they had arrived and said that the Emperor was very impatient to get them and could not understand the delay. Delivery was taken of them the day they arrived, and the eunuchs who came for them purchased, in addition to those sent from Shanghai, one Classical and one Mandarin Bible. Among the books were Commentaries on the books of the Bible, "The Life of Christ," "Benefits of Christianity," "Civilization a Fruit of Christianity," "Communion with God," and "Four Sermons" by Mr. Moody. What influence their study may have had in molding the opinions which he crystallized in his wonderful reform Edicts we do not know; but they certainly had something to do with his enlightenment. His attitude toward Christianity is shown in the following incident: He was asked by one of his statesmen, "What does your Majesty think of the religion of the West?" The Emperor answered, "What mean you by religion? There is no religion but that of God. If you have any other religion, let me hear you explain it to me." The effect of the acceptance of a copy of the New Testament by the Empress Dowager and the favorable attitude of the Emperor towards Christianity was plainly seen in the largely increased sale of Scriptures.

In 1894, the circulation showed an increase of 113,500 over 1893; in 1895, 90,817 over the previous year. The increase continued yearly until 1901, when it showed a marked falling off owing to the disturbance of the disastrous Boxer year, 1900.

Further Translation and Revision

The work of Bible translation and revision went

steadily forward. The Conference Committees made satisfactory progress on the Classical and Mandarin Versions committed to their care; the revisers were busy on the Shanghai Colloquial and finished the New Testament in 1896; the Gospel of Matthew was translated into Shantung Colloquial (Roman letter) and Mrs. Reuben Lowrie transliterated the Peking Committees' Version of St. John's Gospel in Mandarin, according to Sir Thomas Wade's system of Romanization, with the tones marked. Besides, Dr. Brewster was working steadily on his Hinghua Colloquial (Romanized) Version and a Committee of Soochow missionaries was beginning to adapt the Shanghai vernacular Old Testament to their dialect as it was being prepared. Bishop Schereschewsky put the final touches to his revised text of the Mandarin Old Testament, the revision of which he made in the United States when he was incapacitated from returning to China on account of physical infirmity.

The troubles of China were multiplying, and the internal conditions were such that at the beginning of 1895, the outlook of all missionary work was unpropitious in the extreme. A spirit of lawlessness, which follows in the wake of war, was making its way into the interior. A feeling of hostility to everything foreign was manifest in many places. In April, six of our native colporteurs were arrested in Northern Kiangsu and imprisoned on suspicion of being Japanese spies. During the last days of May and the first week of June riots occurred at Chengtu and other cities in the province of Szechuan, which resulted in the destruction of much valuable mission property and the expulsion of most of the missionaries from the province.

The Tragedy in Fukien

About a month later the terrible tragedy took place at Kucheng in Fukien, eleven men, women and chil-

dren, all missionaries, being massacred. In 1896, the seizure of Kiaochow by the Germans and the aggression of Russia in the Liaotung together with the demands of other powers in the South and the discussions of the partition of China which appeared with increasing frequency in the foreign press, added fuel to the flames. China seemed rushing to her destruction. The one ray of hope in all the black picture was a spirit of reform which had taken hold of some of the best and most able men in the country. The young Emperor, in the seclusion of his palace, felt the influence of the Reform Movement and in the beginning of 1898, influenced no doubt to a certain extent by his study of the books he purchased through us, he gathered about him some of the best, most able, and most progressive statesmen in the country to assist him in reforming the empire. Following their advice, he issued a series of most remarkable Edicts, which would have put his country in the line of modern progress and have ushered in the dawn of a better day—a day of progress, not only political and educational, but religious—for the hundreds of millions of his subjects. But the hopes of the Emperor and his noble associates were doomed to disappointment and worse.

The Coup d'Etat

The *coup d'etat* by the Empress Dowager of the 22nd of September, by which she deposed the Emperor and took over again the regency of the empire sounded the death knell of this reform. Six days later followed the execution at Peking, in the most barbarous manner, and without trial, of six martyrs to reform by her orders. The blood of the martyrs proved the seed of a greater reform than they had planned. What T'an Sz T'ung said before he was executed is true. He said: "The first reformers in all lands are liable to suffer death. If my death will save my country, I do not regret it. For every

head cut off this day a thousand men will arise to carry on the work of reform."

It is suggestive that our circulation increased during these troublous times. Each year showed an advance on the previous one. The distribution for 1899 was 20,000 more than the previous year, and 50 per cent, or over 150,000 copies more than in 1894, which up to that time was the record year.

Comparative quiet characterized the year 1899, but it was only the lull before the storm. The aftermath of the *coup d'état* was to culminate in the savage "Boxer" uprising, which threatened the very existence of the empire as an independent nation and wrought havoc to Christian missions in many places. Our work was continued without interruption, although it was a time of great anxiety.

Bishop Schereschewsky

Bishop Schereschewsky completed the final revision of his version of the Mandarin Old Testament, the first draft of which was finished in 1896, and he was carefully revising his translation of the Bible into Simple Wenli, with a view to its early publication by us. He spent eight years in the United States in making this version and in revising his Mandarin Old Testament. He had no Chinese assistant, and while he was quite capable of writing the Chinese character himself, he was unable to hold a pen in his partially paralyzed fingers. He therefore wrote the entire text of his Wenli Bible and the notes for his revision of the Mandarin Old Testament in the Roman letter on a typewriter, laboriously using the middle finger of each hand! Because of this he often facetiously referred to his Easy Wenli Version as "a two-finger Bible."

Some of our men were beaten and robbed by rowdies in Shantung. Our superintendent in West China reported: "Our men were terribly beaten at a place called Pei Shui Chiang, a river mart on the

borders of the Kansuh and Shensi provinces. Three of them were tied up to trees and beaten with sticks, while the on-lookers reviled them by telling them that Jesus was crucified on a tree and they were going to do the same with them. After they had beaten them till their bodies were covered all over with marks and wounds, and their wrists and ankles were cut and lacerated with the ropes that bound them to the trees, they were allowed to hang on the trees till after dark, under the scorching heat of a July sun. When they were eventually taken down by the inn-keeper, who got a few friends to intercede with the mob to release them, one of them (a young converted Taoist priest) almost succumbed, and it was not till early next morning that he was able to speak."

The Boxers

The storm broke in all its fury in 1900. A secret society, now historically known as "The Boxers," became active in Shantung. Its motto was, "Overthrow the Tsing. Expel the foreigners." Its anti-dynastic purpose was eliminated from its programme by Imperial recognition and favors and its energies were directed to "Exalt the Tsing" by exterminating the foreigners. They received every encouragement, too, from Yu-Hsien, the governor of Shantung. They cruelly persecuted the native Christians, destroyed their growing crops, looted their property, burned their houses, and in some cases tortured them and put them to death. The governor told them to "loot, plunder and burn foreign property as much as you like, but do not take life," and the shameless outrages went on unchecked. On the last day of 1899 the Rev. S. M. Brooks, of the Anglican Mission, was murdered by them, and, at the demand of the foreign Ministers, Yu-Hsien was removed from his post and gazetted as being incapacitated from holding office forever,

but soon after he was promoted to the governorship of Shansi, which province he stained with the blood of more than one hundred missionary martyrs. The movement soon spread north into the province of Chihli, and its path was marked by pillage, murder and nameless cruelties. In June the Revs. C. Robinson and H. V. Norman were massacred, and this was soon followed by the throwing off of the mask. The torture and massacre of native Christians became general all over the northern provinces. On June 11th the Chancellor of the Japanese Legation was killed on the streets of Peking by Imperial soldiers, and on the 20th the German Minister, while on his way to the Foreign Office (Tsung-li Yamen), was murdered on the streets by a military mandarin in full uniform. The same day the Rev. F. Huberty James was massacred by Imperial troops (who had joined the "Boxers") while returning to the British Legation from Prince Su's palace, where he had succeeded in arranging a refuge for two thousand native Christians. The foreigners in Peking, to the number of about one thousand souls, took refuge in the Legations, where they were besieged for two months by the Boxers and Imperial troops, until they were finally relieved by the troops of the allied Powers on the 15th of August. In the meantime, on June 21st, the Empress Dowager issued an Edict ordering the extermination of all foreigners in China. Many officials were only too eager to carry out the Imperial will, although there were notable exceptions, and massacres and nameless outrages occurred in rapid succession. In all, 183 Protestant missionaries, including 60 men, 75 women and 48 children, were massacred. Tens of thousands of native Christians lost their lives in the most barbarous manner possible. The rage of the infuriated Boxers was directed equally against diplomat, merchant, traveler and missionary, so that this movement cannot

truthfully be said to have been solely "*anti-missionary*." It is true they were the first sufferers, and naturally so. They were scattered in lonely, far-distant and isolated places. The natural mind is, and always will be, enmity against God, and those whose deeds are evil must hate the light, but it was not alone a hatred of Christianity, or of the preachers of that faith, that was responsible for the horrible deeds which shocked the civilized world and brought retribution to China.

Our work suffered in common with that of other Societies, but happily not to the same extent. Our Agent visited Peking in May to investigate this movement. After consulting with our Minister, the Hon. E. H. Conger, it was decided, acting on his advice, that our men should go out as usual on their book-selling tours, but that they should be warned to keep away from the disturbed districts. They were warned of the risk they were running, but not a man of the noble band of eighteen flinched. Their reply was, "We go. God's will be done." Only four of the eighteen returned. We shall probably never know how some of them obtained the martyr's crown, but we are sure that they died "witnessing a good confession," and that they were worthy of a place among those who were "slain for the Word of God, and for the testimony which they held." So far as can be ascertained, the homes of these martyrs were looted and burned and their families exterminated. Those who survived escaped to the mountains, where they suffered terrible privations. One of them, Mr. Wang, was chased by the Boxers and so badly injured that it took him months to recover. Another, Mr. Wen, had his wife and two children killed. Of the col-porteurs under missionary supervision not one escaped. Some of our men, knowing where the native Christians were living, heroically went out of their way to warn them of the impending danger.

The Martyrs

What they endured can never be told, but their faithfulness and constancy under fierce persecution is above all praise. More than forty thousand native converts met death with a heroism worthy of the best age of the Church, and have shown that they were equal to the primitive type in loving and suffering for the one Name, "which is above every name." The gospel has developed the same type of character in those who were by some thought to be incapable of its transforming power as was found in the confessors of old. Chinese Christians have proved that they have the martyr spirit and all the qualities of heroes. Proclamations were posted offering them their lives if they would recant, but tens of thousands preferred death to dishonoring their Saviour; and even children fearlessly faced the executioner rather than deny their faith in God. The Christian Church has been tried and not found wanting. It has passed through the fire and has come out as gold tried in a furnace. During this last year of the century a great multitude from the Land of Sinim has joined the witnessing cloud, of whom the world was not worthy, and left a precious legacy to the Chinese Church for all time.

While the new century dawned so ominously, before the close of the first year, 1901, the political horizon began to clear; Reform Edicts were issued by the Empress Dowager on the lines of the famous Edicts of Kwang-hsu and there were hopeful and encouraging rifts in the clouds.

The circulation for 1901 showed a marked falling off of 211,890 volumes (over 100 per cent) from the previous year, for which it was 49,900 in excess of 1899.

The sales for the second quarter of 1900 were exceptionally large. The following table, showing the issues from Shanghai for each quarter begin-

ning with the first quarter just prior to the outbreak of 1900, and ending with the last quarter of 1901, will be of interest as showing the effect upon our work.

Issues from the Shanghai Depository

	Bibles	Testaments	Portions	Total
For 2nd Quarter, 1900.	1,143	12,467	216,753	230,363
For 3rd Quarter, 1900.	421	1,792	20,205	22,416
For 4th Quarter, 1900.	1,338	2,528	26,602	30,468
For 1st Quarter, 1901.	721	1,954	25,449	28,124
For 2nd Quarter, 1901.	2,795	8,005	84,497	95,297
For 3rd Quarter, 1901.	2,313	7,409	48,929	58,651
For last Quarter, 1901.	5,758	11,100	219,938	236,796

The year 1901 was remarkable for the phenomenal sale of Bibles, which was nearly double that of the previous year. Some of these were beginning to find their way into the government schools. One of the most remarkable and encouraging incidents in this connection was an application from one of the Chinese professors in a government college for a grant of fifty English Bibles for the use of the students! This application was made with the approval of the directors. The mere suggestion of such a thing twelve months before would have cost him his position. His letter, which is well worth preserving, is as follows :

A Notable Letter

“I beg to make application for a grant of fifty copies of the Bible in English for the use of my school. The school is one of those established by the Chinese government for educating youths in Western knowledge to be employed in its service in after life. It has been in existence over thirty years, and I have been in charge of the English department for the last twenty-seven years. My old scholars are now scattered all over the world in the government service in the capacity of translators, interpreters, and teachers of English. But in one respect I have often felt that I had not done my duty to them—their religious training. The

government objects to foreign religious instruction in their own schools for obvious reasons. But the English educational books are permeated with religious sentiments, which cannot be eliminated from teaching, so in this way a large amount of Bible truth is instilled in the scholar's mind. Nevertheless, this is not sufficient to equip the mind to hold converse with people who are brought up from infancy in an atmosphere of Bible truths, which latter are quoted every day, consciously or not. The Bible, if not regarded as 'The Sword of the Spirit,' always proves to be a powerful side-arm in any argument. The Chinese classics are full of truthful sayings which only need an equivalent in Bible language to make them respected, and *vice versa*, for the missionary! For instance, the Chinese say, 'The heavens have eyes,' which David would no doubt translate into 'Thou, God, seest me.' The Chinese again say, 'If you don't believe in God, listen to thunder,' which may be freely rendered, 'The fool hath said in his heart, there is no God.' Confucius said, 'Let not your thoughts err,' which may be translated, 'Create in me a clean heart, O God.' Do not these few examples show a wonderful parallelism between natural and divine wisdom? And will not the pure fountain further add sweetness to life if that life is responsive to high inspiration? When I speak of God, honesty, patriotism, etc., to my scholars, their eyes sparkle. Yes, there is hope for China, and it lies in the young. The Bible has done good for every country, and it will do good for China. I told my successive superiors here that the main difference between the Chinese classics and the Bible is, that the teaching of the one is superficial and of the other deep-seated; one is seed sown on stony ground and the other on good ground. I have thought upon the present condition of poor China over and over again, and always came to the conclusion that we

need the Bible more than anything—guns, machinery, and what not. So I made the application to you, and you have handsomely responded in true American style. I need say no more, except to beg you to convey to the Bible Society my most heartfelt thanks for the gift, and to inform them that this gift will be highly appreciated by the recipients, who actually begged me to get the Bible for them after I had previously lectured to them on the origin, versions, etc., of the same, as a feeler to my design. I told them of the persecutions and wars caused by the same, the vast amount of learning expended on it, etc. It is the greatest book. It is *the* miracle of the world, say what you may."

We afterward received a letter of thanks signed by twenty-one pupils.

A Court Version

Another most remarkable and suggestive incident occurred during this year. It was a sign of the times, full of encouragement.

On the 16th of October, 1901, a prominent missionary wrote your Agent that he had learned from the English interpreter to Chou Fu, the Provincial Treasurer of Shantung, that he in conjunction with Li Hung Chang, had actually undertaken the re-translation of the entire Bible into what they consider a worthy literary form; and this work was undertaken with, it was said, the Imperial sanction; that is, with the approval of the old Empress Dowager! Two of the first scholars of the empire were engaged; and, at the time the letter was written, were residing in the Treasurer's *yamen*. They had copied out the entire "Delegates' Version" and were engaged in perfecting the style of this version which had always been regarded as being in the best possible literary dress. This work was not undertaken because the officials concerned regard the Bible as a sacred book, but because they hope,

by putting it into a more acceptable literary dress, to acquaint the literary class with its contents, remove their prejudice against it and thereby against Christians and Christianity, and thus to prevent future attacks on the Christians. It was proposed to publish and circulate it among the official and literary class. Upon application for the same your Agent sent them Bishop Schereschewsky's version of the Easy Wenli New Testament and the advance sheets of the Old Testament so far as it was published. One of the promoters, the venerable Fan-t'ai, Chou Fu, spent much time each day reading the Bible. It was suggested that we ask Bishop Schereschewsky to join in this stupendous task but this was not practicable. In acknowledging the receipt of the advance sheets of Bishop Schereschewsky's version, the missionary wrote:

"The style of this version seems to me to be a transparent medium for the thought of the Spirit into chaste, scholarly and pleasing Chinese, combining accuracy of rendering with fitness of expression in a degree that leaves nothing to be desired in the *Wenli* for the use of the Christian Church, *and for the use of China when she accepts the gospel.*"

In August, 1902, Chou Fu was made governor of Shantung. In November, 1904, he was promoted to the Viceroyalty of the Liang Kiang and he remained in this position at Nanking until he retired from office some few years ago. His translation scheme fell through, for what reason is not known.

When Prince Chun, the brother of the Emperor, Kwang-hsu, passed through Shanghai on a mission of apology to Germany for the murder of the German Ambassador, he granted an interview to representatives of each missionary society (among them your Agent) and he received them in the most cordial manner. This is the first time a Manchu Prince was permitted to go more than thirteen miles outside of Peking.

A Year of Achievement

The year 1902 was full of glorious achievement. The demand for Scriptures was unprecedented, and, at times, it was so great that we were unable to keep pace with it. A remarkable feature was the call for complete Bibles and New Testaments, and the fact that this call came largely from non-Christians, whereas in the past it was limited almost exclusively to church members. This marked a new and very important stage in Bible distribution; and it was encouraging, as indicating a desire upon the part of those who purchased the Book for something that gives a general view of the whole scope of Christianity. The colporteurs reported that such was the case. That some of them were studied to good purpose is shown by the published report of a local Society in which a case is reported of the conversion of a scholar "as the result of reading a mutilated New Testament, rescued from a rubbish heap in a friend's house."

This year was marked by the removal of the port-to-port duty on Scriptures and the placing of all *literature* on the free list. It was also made memorable by an epidemic of cholera which extended over the greater part of China. It is impossible to ascertain the number of deaths, but it probably extended into the millions. It was not uncommon to hear of 20,000 and even 40,000 deaths in one city. In many places, even Shanghai, the supply of coffins was exhausted. While this scourge lasted, it seriously interfered with the work of our colporteurs; and yet the circulation was nearly double what it was the previous year. The total circulation was 469,100 copies against 273,700. While this was nearly 200,000 less than the total sales the year before the "Boxer" uprising, it was eminently satisfactory and encouraging. The translation of the Easy Wenli New Testament, Conference Committee or "Union" Version, was completed this year.

At the end of November, 1903, the Agent, Dr. John R. Hykes, left his field for a furlough in America. He arrived back in Shanghai March 15, 1905. During his absence the work was looked after by his assistant, the Rev. H. V. S. Myers, D.D.

The work of translation and revision in Mandarin, Wenli and the Hinghua, Soochow and Shanghai dialects was vigorously prosecuted. Bishop Schereschewsky was preparing references for the Mandarin Bible.

The Union Version of the New Testament in Easy Wenli was published for the first time.

The year 1904 was not marked by any untoward event so far as our work was concerned.

The Gospel of Matthew was translated into the Sam Kiong Colloquial by Miss Eleanor Chestnut, M.D., and an edition published.

Early in 1905 Dr. Hykes returned to his field and resumed direct charge of the Agency. It was a "record" year both for the number of issues and the amount of circulation. China was beginning to move; and what Sir Robert Hart predicted some years before, that when she did begin to move she would go too fast, was precisely what happened. China was moving too fast, but this gave us increased opportunities and made for the advancement of our work.

During the year the Gospels of Mark, Luke and John were translated into Sam Kiong Colloquial. A melancholy interest attaches to this version because the translation was the work of Miss Eleanor Chestnut, M.D., who was massacred at Lien-chow on the 28th of October.

Bishop Schereschewsky finished the references for both the Mandarin and his Easy Wenli Bibles. These were the first Reference Bibles ever prepared in any dialect of the Chinese language.

For the first time in the history of the Agency the circulation was more than half-a-million; the

exact figures being 537,304 copies. There continued to be a growing demand for complete Bibles and New Testaments.

From this year dates a decided falling off in the sales by correspondents. This was not due to any diminution of the interest taken by the missionaries in our work, but because they did not have the time they formerly had to devote to it.

The woes of China seem never to end. Calamity after calamity befalls her. War, revolution, pestilence, drought, floods, famine follow each other in quick succession. In 1905 the war between Japan and Russia was fought on her territory. In 1906 she was visited by a famine of gigantic proportions which devastated parts of four provinces, a district of not less than 40,000 square miles. Probably 1,000,000 people starved; but this was a small toll compared with the victims of the great famine in Shansi and Shensi in 1877 which reached the astounding total of *ten millions!*

This year marked the completion of the translations of the "Union" New Testament in Mandarin and in High Wenli. Work on the Easy Wenli Version was suspended pending the action of the Missionary Conference which was to convene the next year. The two Wenli versions arranged for by the Conference of 1890 approached so nearly in style, the "High" being simpler and the "Easy" higher than was anticipated they would be, that it was felt there was no serious need of two Wenli versions. But the question was to be left to the decision of the Conference of 1907.

Work of Bishop Schereschewsky

Bishop Schereschewsky put some final touches on his Easy Wenli Reference Bible, which he was preparing for the press. He placed the references to the Mandarin Bible and read the proofs as it was being printed. He hoped to live until both Refer-

ence Bibles were issued, but his work was done and he "entered into rest" on the 15th of September, 1908, in his 77th year. He devoted forty years to Bible translation—all for the American Bible Society. He translated the Book of Genesis into Mandarin as early as 1866; he was one of the Committee which translated the Mandarin New Testament, first published in 1872; he translated the whole of the Old Testament into Mandarin, and this version has had no rival for forty-one years; he produced the first version of the whole Bible in Easy Wenli and to him belongs the honor of making the first Reference Bibles (Mandarin and Easy Wenli) in the Chinese language. He was a great man and the value of his work for China is inestimable.

The translation of the whole Bible into Shanghai Colloquial was finished on the 6th of August—sixty years after the first book was translated.

The year 1907 marked the completion of a century of Protestant missionary effort in China, and the event was fittingly celebrated by the Centenary Conference which convened in Shanghai in May of that year.

At the Conference the Union Revision Committees reported the three new versions of the New Testament completed. It was unanimously decided to make provision for only one Wenli Version of the Old Testament, which was to be practically on the lines of the High Wenli New Testament which had already been published.

In 1908 extraordinary changes were rapidly passing over the multitudes of China. Old hatreds and prejudices were vanishing, and the seed-sowing of a century—much of it in tears—was producing an abundant harvest. But it was also the time for sowing more widely and lavishly than ever the good seed of the Word. We printed 523,000 volumes, containing nearly 93,000,000 pages, and the sales were the largest ever known.

One of the memorable events of this year was

the passing of the Emperor Kwang-hsu and his aunt, the Empress Dowager—the former on the 14th of November, the latter on the following day. “There can be no question that his Edicts of 1898 were the spark that kindled the purging fire that is at the present time sweeping through the country.” The changes for the better in China date from the Reform Edicts, which cost him his throne.

Important and far-reaching changes followed in rapid succession in 1909; and, although the great crisis was still to come, from that date our work went forward with rapid strides. China was undergoing a prodigious transformation affecting the political, physical, intellectual, and religious condition of her vast population, which was to culminate a few years later in the establishment of the Republic and the wonderful changes which have come with it. The campaign of the government against the national vice of opium smoking was quietly progressing and attracting the sympathetic attention of the whole civilized world. Our circulation reached the magnificent total of 849,276 volumes, an increase of 254,324 over the previous year, which was the highest on record; and this without any effort whatever to stimulate it.

The Mandarin Company of Revisers completed its translation of the Psalms and this version is generally regarded as the best extant.

On the 22nd of May, 1910, Dr. Hykes went to the World's Missionary Conference at Edinburgh, to which he was sent as the Society's delegate. He was detained in America by the condition of his health and did not get back to his post until the following April. During his absence the Agency was in charge of his assistant, the Rev. W. M. Cameron, who from 1894 to 1899 had been one of our sub-Agents in the China field. He conducted the affairs of the Agency with skill and vigor, as is shown by the results. The distribution advanced to just

under the one-million mark. His previous experience in our work and the twenty months he was in charge of the Siam Agency gave him such an insight into our methods as to enable him to carry it on with the marked success which characterized the year it was under his direction.

Four *fac simile* copies of the Imperial Edition of the New Testament which was presented to the old Empress Dowager in 1894 were presented to the then Dowager Empress, the Prince Regent, the Empress Mother and the Infant Emperor, Hsuentung, who succeeded to the throne on the death of the Emperor Kwang-hsu and the Empress Dowager in 1908. The funds for the preparation of these books, amounting to Mex. \$1,400 were subscribed by the Chinese Christians throughout the country.

1911

The year 1911 will go down into history as one of the most momentous in the annals of this ancient empire. China was not unfamiliar with calamities. They had been her common lot. She had frequently been devastated by pestilence, famine and rebellion; but to have all three following quickly on each other within a few months seemed to fill her cup of sorrow to overflowing. A pneumonic form of plague appeared for the first time, and threatened to depopulate large sections of the North. Early in the summer floods in Central China rendered millions destitute and caused suffering which beggars description. This was followed by the great, though comparatively bloodless, revolution, which resulted in the overthrow of the Manchu dynasty and the establishment of a Republic. Pestilence, famine and revolution—three great events of the year, were to the Chinese mind clearly related to each other. The people say that the first two presaged the last, and that the appearance of ill-omened comets portended the fall of the

ruling house. But the transformation of this most ancient empire in the world into a modern Republic alone marks it an *annus mirabilis*, and this was the conclusion of the reform movements which had been in progress for years. The revolution did not adversely affect our work. This was due to the wise determination of both parties to the struggle not to molest foreigners or to interfere in any way with the work of the missionaries. So our work went on uninterrupted, except in certain districts where we felt it was the part of wisdom to temporarily suspend it. A state of lawlessness prevailed in and about Chengtu, the capital of Szechuan, which was notably absent from other regions where hostilities were in progress. Of course everything was stopped where actual fighting was taking place. Notwithstanding the turmoil which characterized the year our circulation passed the million line for the first time, reaching a total of 1,146,713 volumes. At the close of the revolution the demand for Scriptures was the greatest ever known. One of our superintendents reported that almost as many volumes were distributed during the last quarter of the year as during the three previous ones.

From this year there was a steady advance.

Reconstruction

The reconstruction period following the revolution opened to us new opportunities. The barriers were broken down; the old-time opposition, which was largely fomented by the officials and gentry, disappeared. Doors in Peking which had always been tight closed to us were thrown wide open, and many thousands of Scriptures were sold to the best families in the city where formerly our colporteurs would not have dared to knock at their doors. The students in the government schools were beginning to demand to be taught the Scriptures; and in one of the Normal Schools in Peking

the head teacher said she was simply forced to take up Bible study with her pupils. The same was true in other cities. Four Chinese book-stores in the capital kept a good assortment of Scriptures on hand, for which they had a regular demand. On the streets, in the markets, at the fairs, the sales were unprecedented. At one of the great fairs in Peking, Mr. Strong himself sold on an average more than one thousand copies a day for twelve days. On New Year's Day (1913) the Temple and Altar of Heaven were for the first time freely thrown open to the public. Mr. Strong was given a place on the balcony of the Temple of Heaven, directly opposite the main entrance, for selling Scriptures. This was the first time anyone had had official permission to sell Bibles and preach the gospel from this sacred place. He and his colporteurs continued this work for ten days.

The year 1912 also witnessed a very marked change in the methods of Bible distribution, particularly in the North. We were obliged to reduce our staff of paid colporteurs for lack of funds and voluntary workers stepped into the breach and kept our sales up to the figures of 1911. Mr. Moyes, who was in charge of our work in South China, said in his report for this year: "The attitude of many people is—What does the Bible teach? What would Jesus teach? They want to know the Bible and the God of the Bible, and they are seeking to put some of its teaching into practice."

There was a second revolution in 1913, engineered by Dr. Sun Yat Sen, to overthrow the infant Republic or, rather, depose Yuan Shih Kai from the Presidency; but it was suppressed in an incredibly short space of time.

Perhaps in no country is there such an intimate connection between political conditions and missionary work as there is in China. This has always been the case. No form of mission work is more

quickly or disastrously affected by serious disturbances of the peace than our own. It is a sort of barometer which invariably and infallibly indicates the centers of low pressure. So it is all the more remarkable that, through all the kaleidoscopic changes and the dangers since the beginning of the revolution of 1911, our work went steadily on without serious interruption. We distributed no less than 1,653,965 copies of the Scriptures, which is sufficient and convincing evidence of the increasing interest of the people in the Book of Books.

During the year an edition of the Mandarin "Union" Version of the Psalms, in Hankow Braille, was issued. This is the first book for the Chinese blind published by the Society.

Although the tribulations of China continued and the stupendous conflict being waged on the other side of the world was brought to her very doors by the Japanese attack on Tsingtau and the wresting of the leased territory of Kiaochow from Germany, the year 1914 was the best we had ever had. The manufactures reached a total of 2,044,500 books, containing 175,468,000 pages. The direct issues, which were in twenty-two different languages and dialects, were 2,046,213; and the circulation just under two million copies. More than half of these were sold in our North China territory under Mr. Strong. He himself sold at the Depository in Peking 1,355 Bibles and 10,601 New Testaments.

A Great Purchase

The prominently outstanding incident of the year was the sale, by Mr. Strong, at the Peking Depot, of 5,000 copies of the New Testament to a wealthy Chinese gentleman for presentation to his friends. Some of them were expensively-bound copies in morocco, costing two and three dollars each. This young man expressed the desire that *every one* of his

countrymen should have a copy of the Scriptures. The reason is that he having sought light, by careful study, from all religions known to him, and still finding himself in the dark, applied himself to the study of the Christian religion and saw the eternal, ineffable light revealed in the face of Jesus Christ. He recognizes that in the Bible, as the revealed will of God, is the dynamic which is to regenerate humanity and transform every department of social and national life throughout the world. He delights to enlarge upon the theme, "What the God of the Bible, the Universal Father, has wrought in the world."

Another man, touched by the Spirit and being earnestly desirous that his friends should know about God, goes regularly to the book-store to buy New Testaments for his friends. On one occasion he purchased thirty-six copies of the Classical Version; and he said on leaving that he could not *preach* much himself but he could give his friends the Book and they gladly read it.

A notable feature of this year's distribution was the large number sold by voluntary Christian workers supplied by the missionaries and without cost to the Society other than the receipts from the sale of portions. These workers were under strict and efficient supervision. In all there were 462 different men engaged in this voluntary distribution, some devoting a few days or weeks only to it, and others a longer time, as they had the leisure for it. This is a new departure, and it helped to relieve the embarrassment occasioned by reduced appropriations.

The colporteur has no longer to contend against prejudice. The man in the street knows that there is no official ban on the Bible and that he is free to buy it and read it. During the year we had a staff of 7 sub-Agents superintending 87 paid native colporteurs directly under them, and 48 under the oversight

of missionaries in their respective fields; besides 41 under missionaries reporting direct to the Agency—a total of 176 paid native colporteurs, in addition to 462 voluntary book-sellers devoting a portion of their time to the work. The colporteurs spent 42,694 days in distributing Scriptures, traveled 225,258 miles and visited 28,453 different towns and villages.

The sub-Agents at the beginning of 1915 were as follows:

Name	Headquarters	Field, provinces of
Alfred Alf	Canton	Kwangtung and Kwangsi.
James Moyes	Nanking	Kiangsu and Anhwei.
F. C. Crouse	Kiukiang	Kiangsi and South-East Hupeh.
Godfrey Hirst	Hankow	Hupeh, Southern Honan and Kansuh.
W. S. Elliott	Changsha	Hunan.
W. C. Hooker	Chungking	Eastern Szechuan.
T. Torrance	Chengtu	Western Szechuan.
W. S. Strong	Peking	Chihli, Shantung, Shansi, Shensi and Northern Honan.

A tentative edition of the "Union" Version Pentateuch was published, copies sent to the missionaries and criticism of the translation invited.

The following comparative tables show the progress of the work:

Manufacture

UNDER MISSIONARIES

	Bibles	Testaments	Portions	Total
1833-1874 (Inclusive).....	18,324	104,584	1,471,910	1,594,818

UNDER AGENCY

1875-1893 (Inclusive).....	6,768	131,765	3,079,327	3,217,860
1894-1914 (Inclusive).....	164,635	688,248	14,423,175	15,276,058
Total under Agency.....	171,403	820,013	17,502,502	18,493,918
Under Missionaries.....	18,324	104,584	1,471,910	1,594,818
Total 1833-1914 (Inclusive)	189,727	924,597	18,974,412	20,088,736

Direct Issues

	Bibles	Testaments	Portions	Total
Prior to 1894.....	21,927	211,650	4,330,999	4,564,576
1894-1914 (Inclusive).....	138,554	659,711	14,456,503	15,254,768
Total 1833-1914 (Inclusive)	160,481	871,361	18,787,502	19,819,344

Circulation

UNDER MISSIONARIES

	Bibles	Testaments	Portions	Total
1833-1874 (Inclusive).....	9,726	79,867	1,210,907	1,300,500

UNDER AGENCY

1875-1893 (Inclusive).....	11,192	118,655	2,922,841	3,052,688
1894-1914 (Inclusive).....	136,927	614,576	13,566,624	14,318,127
Total Under Agency.....	148,119	733,231	16,489,465	17,370,815
Under Missionaries.....	9,725	79,867	1,210,907	1,300,500
Total Circulation.....	157,845	813,098	17,700,372	18,671,315

Net Expenditures

UNDER MISSIONARIES

1833-1894 (Inclusive).....	U. S. Currency \$215,280.93
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UNDER AGENCY

1875-1893 (Inclusive).....	\$311,430.71
1894-1914 (Inclusive).....	809,939.64
Total Under Agency	\$1,121,370.35
Under Missionaries.....	215,280.93
Total Expenditure.....	\$1,336,651.28

A study of these tables is very interesting and suggestive of the changes which have taken place in China in the past eighty years and as showing the progress made in Bible distribution.

In the first forty-two years, when the work was under the care and direction of the missionaries, the circulation amounted to 1,300,500 books; during the first eighteen years under the Agency the distribution was 3,052,688 copies or over twice the number in three-sevenths of the time. Conditions gradually became so increasingly propitious to our work that in the twenty-one years the present incumbent has been in charge of the Agency, 14,318,127 volumes were put into circulation, or $3^{3/10}$ times the entire distribution for the previous sixty years. It is also suggestive, as showing the wonderful transformation which has taken place since 1908, that the circulation for the past six years (1909 to 1914 inclusive) was just double the total distribution of the first sixty years of our work in China, and the sales for 1914 were 50 per cent more than the entire distribution for the forty years under missionaries.

The prospects for 1915 are indicated by the fact that the issues for the first four months were :

Bibles	Testaments	Portions	Total
5,211	23,560	800,444	829,219

These figures are far beyond anything we have ever had before.

The following translations were made for the American Bible Society :

Classical. Bible, by Drs. Bridgman and Culbertson and Bishop Boone.

Easy Wenli. New Testament, by Dr. Blodget and Bishop Burdon. Bible, by Bishop Schereschewsky. Bible, with References prepared by Bishop Schereschewsky.

Mandarin. Old Testament by Bishop Schereschewsky. Bible, with References prepared by Bishop Schereschewsky.

Peking Colloquial. Gospel of John, in Roman letter, translated by Mrs. Reuben Lowrie.

Shantung Colloquial, Mandarin. Matthew, Luke and John, in Roman letter, by the Rev. C. H. Judd.

Scriptures for the Chinese Blind, Mandarin. The Psalms in Hankow Braille, prepared by the Rev. G. A. Clayton.

Canton Colloquial. Bible, by Drs. Happer, Noyes, Henry and Graves.

Foochow Colloquial. Bible, by Drs. Maclay, C. C. Baldwin, Woodin, S. L. Baldwin, Peet, Walker and others.

Hinghua Colloquial. Bible, in Roman letter, adapted by Dr. Brewster from the Foochow Colloquial.

Shanghai Colloquial. Bible, by Archdeacon Thomson, Drs. Farnham, Reid, Davis, Packer, the Revs. Ware, Silsby and others.

Shanghai Colloquial. New Testament, in Roman letter, by Shanghai missionaries.

Soochow Colloquial. Bible, Adapted from the Shanghai Colloquial by Committee of Soochow Missionary Association.

Sam Kiong Colloquial. Matthew, Mark and Luke by Miss Eleanor Chestnut, M.D.

Ningpo Colloquial. Roman letter, New Testament, Genesis, Exodus, Leviticus, Deuteronomy, Psalms, Isaiah, Job and Proverbs, by sundry Ningpo missionaries.

The following is a list of the versions in the translation of which the American Bible Society assisted :

Mandarin.

Peking Committees' Version.

New Testament.

Union Version.

New Testament, by Conference Committee.

Psalms. Job. Pentateuch.

Mandarin in Roman letter.

Matthew, Mark, Luke, John and Romans, by Conference Committee.

Easy Wenli.

Union Version.

New Testament, by Conference Committee.

High Wenli.

Union Version.

New Testament, by Conference Committee.

The Society is now, in 1915,

Assisting in Translating.

Mandarin, Union Version Old Testament.

Wenli, Union Version Old Testament.

This is the wonderful story of the American Bible Society in China. The value of its work cannot be overestimated. It certainly has been one of the potent factors in bringing about the transformation in this ancient country, which has astonished the world. It will continue to scatter the leaves which are for its healing until the Chinese Church has its own Bible Society, produces new and improved versions of the Scripture and circulates them among its own people.

SUPPLEMENT

Data for, and including, 1915, received
after the first edition was printed.

The translation of the "Union" Wenli Bible was completed in 1915, exactly twenty-five years after plans for it were initiated. It is hoped that this production of the best scholarship of the missionary body will really be a standard version until the church produces Chinese scholars capable of making a better.

To the list of twelve translations made for the American Bible Society as recorded on page 51, there are to be added five others; namely, Amoy Colloquial, Kinhwa Colloquial, Mandarin (Northern), Ningpo Colloquial, and Shanghai Colloquial.

Thus the American Bible Society has given China the Bible, in whole or in part, in seventeen of its languages and dialects.

Two additional versions in the translation of which the American Bible Society has assisted are the Classical and High Wenli.

The American Bible Society has thus assisted in giving China the Bible, in whole or in part, in five other languages.

A Marvelous Achievement

In 1915 the Manufacture of Scriptures was 856,000 above the highest previous record.

The Manufactures were.....	2,900,500
The Issues were.....	2,801,557
The Circulation was.....	2,244,746

These figures bring up the statistics of the total work of the American Bible Society in China from 1833 to the end of 1915 to the enormous figures which follow:

	Bibles	Test's	Portions	Total
Manufactures.....	206,127	1,017,197	21,765,912	22,989,236
Direct Issues.....	175,483	937,325	21,500,810	22,613,618
Circulation.....	175,035	881,074	19,859,952	20,916,061

Limits of space forbid adequate comment on these significant figures.

An Example for Christians

One inspiring and impressive fact of 1915 may be recorded—carrying forward the story of “A Great Purchase” recorded on page 47.

The 5,000 copies of the New Testament purchased from our Peking Depot, in 1914, by the Chinese philanthropist, Mr. Yung Tao, were presented by him early in this year to as many different persons. In each copy there were two slips inserted, with special messages. He commended to the thoughtful consideration of the recipients a number of texts of Scripture which he selected as having an important bearing upon the human heart and life; and he urged them to study, comprehend and practice their teachings. These texts are: Matt. 22: 36-39; Mark 10: 45; Jno. 15: 12, 13; Rom. 12: 9-21; I. Cor. 12: 12; and Gal. 5: 16-24.

Mr. Yung Tao told the writer that he has only just made a beginning in Bible distribution, that he proposes to present copies to every school and to every school teacher and official in the empire. He has decided to resign all of his official positions and devote his time and wealth to lecturing and distributing Scriptures, because he feels that the great need of his people is a new heart, and in order to get that they must turn to the God of the Bible, believe in him and repent of their sins. He says the Bible is the best book for promoting growth in moral excellence, and that “the hope of China is in the missionaries.” In two interviews the writer had with him recently, in Peking, the theme uppermost in his mind was *love*—supreme love of God and love of fellow-men. And yet this remarkable man signed the presentation slip, “Respectfully presented by Yung Tao, who is not a church member”!

CENTENNIAL PAMPHLETS

SMALL QUARTO ($7\frac{1}{2} \times 8\frac{3}{4}$)

- 1 **The Bible, the Book of Mankind**, by Prof. B. B. Warfield, D.D., LL.D.
- 2 **The Bible in Europe**, by Prof. A. Kuyper, D.D., LL.D., of Holland.
- 3 **The Greek Testament**, The Ecumenical Patriarch of Constantinople with the collaboration of the Bishop of Nicea, the Bishop of Sardis and the Bishop of Seleucia.
- 4 **The Hebrew Bible**, by Rev. S. B. Rohold, F.R.G.S., of Toronto.
- 5 **The Birthplace of the Bible Society**, and other historical papers.

Centennial Bulletins. To appear at intervals with information about Centennial preparations and plans.

SMALL OCTAVO ($5 \times 7\frac{1}{4}$)

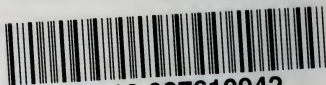
- 10 **The Bible Among the Nations**, by Rev. Henry Otis Dwight, LL.D.
- 11 **Around the World for the Centennial**, illustrated, by Rev. William Ingraham Haven, D.D.
- 12 **The American Bible Society in China**, by Rev. John R. Hykes, D.D.
- 13 **The Bible in Korea**, by Rev. George Heber Jones, D.D.
- 14 **The Bible in the Life of the Indians of the United States**, by Rev. Thomas C. Moffett, D.D.
- 15 **The Bible in Brazil**, by Rev. Hugh C. Tucker.
- 16 **Mr. Penzotti's Autobiography.**
- 17 **Bible Work in the Philippine Islands.**
- 18 **A Quarter Century in Siam.**
- 19 **A List of Grants-in-Aid in India.**

Single copies of these pamphlets may be had, postpaid, for 5 cents each; in quantities of 10 or more at 3 cents each. Order from

The Secretaries, American Bible Society, Astor Place, New York City, or from Agency Secretaries.

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